

SHORT ACCOUNT
OF THE
AFRICAN
SLAVE-TRADE,

AND
AN ADDRESS

TO THE
PEOPLE OF GREAT-BRITAIN,

ON THE PROPRIETY
OF ABSTAINING FROM

WEST-INDIA SUGAR AND RUM.

Whatsoever ye would that men should do to you, do ye even so to them.

JESUS CHRIST.

Chester :

PRINTED BY J. FLETCHER,

FOR J. ROBERTS.

1792.

PREFACE.

THE people of England have been already some months in possession of this short, but excellent address, on a branch of commerce, founded on the most flagrant injustice, and rising, by bold gradations, to a surprising structure of iniquity, inhumanity, and horror! The intention of the worthy author in writing it, was evidently to obtain from the *humanity* of his country at large, that alleviation of the miseries of a numerous body of fellow-creatures, which the *policy* of legislators has not thought proper to grant.

Warmed by the same sentiments of benevolence towards the unhappy slaves, whose cause is so successfully pleaded in this work, a small company of subscribers again present it to the impartial perusal of an humane and enlightened public: assuring those who wish for the abolition of the Slave-trade, but think *these means inadequate to the end*, that the pious author's endeavours *have been already blessed* with effects, at once important and extensive. Upwards of thirty thousand copies, bought up with increasing avidity, prove, that the still small voice of religion and morality is yet heard *by many*, notwithstanding the noise of sordid interest, or the clamour of expediency. Many respectable families—several public seminaries—and great numbers of private persons—have already abandoned every trace of connection with the horrid traffic. Alike unaided by the sanction of custom, and unawed by the anticipated charge of *innovation*, they fear not to enter upon a *new line of duty*, when evidently consistent with the revealed will of Heaven, and the loud, united dictates, of reason, justice, and humanity. Happy for the cause they wish to support, and much to the honour of Englishmen is it, that the gratification of luxurious habits appear to have less—or the calls of *humanity to have much more*—weight with them, than a cursory view of the general disposition would have led us to infer. Such indeed is the present prospect of *complete success* attending this effort, that the reasons hitherto assigned for not discontinuing the use of West-Indian luxury, *will no longer disguise the true value of an humanity, too feeble to claim the name of a virtue, nor justify the further indulgence of a vitiated taste, at the expence of human blood.* No; the dreadful commerce already totters to its base. The enlarged and enlarging sphere of rational knowledge, rolls rapidly on to its destruction. All-powerful *truth* * has made large breaches in its foundations, and disclosed some of its horrors. Nothing then remains, but for those who *abhor* cruelty in word, to *renounce* it in deed—to add *example to precept*—to throw their respective shares of humanity into the common stock, and, *within a very few years, the abhorred edifice must fall never more to rise!*

* See the Abstract mentioned hereafter.

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INTRODUCTION.

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THE summary view of the slave trade here given, forms *alone* an answer to the principal apologies offered for its continuance: but, as the cruel treatment of the slaves, *after their arrival in the Colonies*, is so very slightly touched upon, it seemed necessary to add some account of *that* also, to shew the propriety, or rather *urgency*, of the following address on the subject. Our plan admits but of a very short statement. But the facts adduced, are *all* taken from evidence delivered on oath, before a select Committee of the House of Commons; and therefore their *truth* is beyond the reach of impeachment. (See an *Abstract* of the same, with the names and situations of *sixty witnesses*. Printed by J. Philips, George-yard, Lombard-street, 1791.)

The grand foundation on which the African Slave-trade rests, and, at the same time, the principal argument offered in extenuation of its guilt, is, that the *Slaves* which the Europeans purchase, are *prisoners of war*. Now the very term *war*, as used by the Africans, means in general *robbery*, or a *marauding expedition*: and it is a notorious fact, that these wars are for the *most part* entered into by the parties concerned, without any previous injury on either side, and *from no other motive than to furnish slaves for the Europeans*. Accounts concur in stating the proportion of Men destroyed in these expeditions, to that of Slaves actually sold, as *ten to one*. Nay, in some of these wars, the victors have been so incensed at the resistance they have found, that their spirit of *vengeance* has entirely prevailed over their *avarice*, and, though they have engaged in the conflict for the express purpose of procuring Slaves, they have been known to murder every individual, without discrimination either of sex or age.

Another plea, by which this trade is supported, is this: that Slaves are sold to the Europeans *in consequence of crimes*. The reader shall himself judge of its value, when accompanied by the following *well-attested facts*. "Before the Slave-trade commenced, criminals were punished in Africa,

much in the same manner as those among other nations in the same stage of society; but since the introduction of this trade, *ALL* crimes have been punished with slavery. Every artifice has been used by the Prince, to entice the subject to *become a criminal*. Acts, formerly esteemed innocent, have been deemed crimes for the sake of inflicting the punishment. New distinctions have also been made in crimes, that additional punishments might follow. The offender in one instance, forfeits his own freedom; in a second, that of the male part of his family, together with his own; in a third, the whole family suffer; and in a fourth, the relations of the offender as far as they can be traced. And thus many thousands of innocent persons have been consigned to slavery.

In cases where neither the horrors of these unjust wars, nor the frequency of innocent acts distorted into crimes, furnish sufficient victims for European cruelty, Slaves are acquired by virtue of a (fancied) right of empire in the Prince. He considers his villages as so many parks, or reservoirs, stocked for his own luxury and use. When the Black-broker tempts him with his merchandize, and he is not sufficiently furnished by the above means, he seizes certain villagers, who are put into chains and led, whole families together, to the ships. This is particularly the case with the King of Dahomy: but in other parts of the country, the mode of seizing them is a little varied. The King goes with his guards to one of his villages in the night: he surrounds it, and sets it on fire; the poor villagers flying in consternation from the flames, fall into the hands of their tyrant. This mode, therefore, differs from the former in one respect only, that many are terribly burnt on the occasion, and others perish. The last method of acquiring Slaves, which it is needful to mention here, is that of *kidnapping*. Slave-hunters, consisting of the natives, are employed in the inland country to kidnap the unwary. They lie in wait frequently in the rice-fields, to carry off all such as may be stationed there for the purpose of driving the birds from the grain. They lie in wait also at the springs of water, to which the natives resort to quench their thirst, and in thickets by the sides of creeks, to fall upon those solitary beings, who fish there either for amusement or food: but  
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their principal station is in the long grass, by the side of particular path ways, which are cut from one village to another, from which they spring out upon their prey, and secure it.

These are the various methods by which Slaves have been usually obtained; and so successful have these practices been, that *many millions* of people, since the introduction of the trade, have been actually put on board European ships, and consigned to slavery.

The annual exportation from Africa, consists of about *one hundred thousand* people. Of these, more than twenty thousand die on their voyage, from close confinement and other causes, and at least twenty thousand more before they are inured to the West-Indian climate and cruelty, which is called the *seasoning*; so that if to these we add the number that die in the different wars above-mentioned, it will appear, that at the very least, *an hundred thousand* are *annually* murdered, even before the planter can say he has any additional stock for his plantation.

When the slave ships arrive in the West-Indies, a sale is announced, which is generally by *scramble*:—(a mode seemingly intended to prevent partiality.) The ship is darkened with sails, and covered round. At a signal given, the purchasers rush into the midst of the slaves, with the ferocity of brutes, carrying cards or tallies, with their names upon them, and proper ropes to encircle the number required. This they do without discrimination, or the least care to prevent those who are relations, from being separated. Very frequently a husband finds himself in one band, and his wife in another; and perhaps their child in a third. But conjugal or filial affection is not permitted to grow in that accursed soil. A single kiss at parting is frequently denied them, or purchased at the expence of extreme pain. If they stop to take a last farewell, the lash begins its dreadful clang, that is only to finish with their existence. Thus torn from all that is dear to them, they are *driven* home, some to domestic, and some to plantation slavery. If the former break a tea-cup—stay too long on an errand—do not come when called—or *make a mistake*, they are punished with a whip that will *take the skin off a horse's back*; and actually does “take a piece of *flesh* out at every stroke.” It is a frequent practice also to drop burning sealing-wax on the backs

of men, women, and children, after whipping. Women with child, have been often whipped, miscarried, and died in consequence : many of both sexes, and all ages, have been whipped to death, expiring under the lash, or a few days after by the mortification of their wounds. Many men have had their legs broken, or cut off, for running away from intolerable cruelty, or expected punishment.\* Others have lost their right hands, for lifting it up against a white man, while a devil in the shape of a white man might torture or kill a black with impunity. Harsh as this expression may appear, it is but too correct a representation. The habit of exercising unlimited power, has, *in many instances*, converted it into *more than hellish cruelty!* The blood of millions of our fellow-creatures, now cries to Heaven with a voice louder than the blood of Abel : and, unless the humanity of the consumers of West-Indian produce intervene, terror and dismay must continue to range the earth *at the instigation of Christians!* and cruelty flourish *under their protection, till God himself arise to avenge his injured justice!*

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\* For the truth of these facts, and innumerable others *more horrid*, see the ABSTRACT above referred to. See also Rev. J. Wesley, Benezet, and Cooper, on the same subject.



AN  
ADDRESS  
TO THE  
PEOPLE OF GREAT-BRITAIN,  
ON THE UTILITY OF REFRAINING FROM THE USE OF  
WEST-INDIA SUGAR AND RUM.

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**N**otwithstanding the late determination of the House of Commons on the Slave-trade, we may hope that the discussion it has received will not be useless; and that the public attention has not been excited in vain, to a system of cruelty, which is painful even to recite. It may be hoped, that claiming for ourselves the most perfect freedom, we shall no longer impose upon others, a slavery the most oppressive; and that, enjoying a degree of felicity unequalled in any age or country, we shall cease to range the world to increase the misery of mankind.

The lust of power, and the pride of conquest, have doubtless produced instances far too numerous, of man enslaved by man. But we, in an enlightened age, have greatly surpassed, in brutality and injustice, the most ignorant and barbarous ages: and while we are pretending to the finest feelings of humanity, are exercising unprecedented cruelty. We have planted slavery in the rank soil of sordid avarice; and the produce has been misery in the extreme. We have ascertained, by a course of experiments in cruelty, the least portion of nourishment requisite to enable man to linger a few years in misery; the greatest quantity of labour, which in such a situation, the extreme of punishment can extort; and the utmost degree of pain, labour, and hunger united, which the human frame can endure, without terminating its existence.

In vain have such scenes been developed. The wealth derived from the horrid traffic, has created an influence that

secures its continuance ; unless the people at large shall sap its foundation, by refusing to receive the produce of robbery and murder. The legislature having refused to interpose, the people are now necessarily called on either to reprobate or approve the measure ; for West-Indian Slavery must depend upon their support for its existence, and it is in the power of every individual to increase or diminish its extent. The laws of our country may indeed prohibit us the sugar-cane, unless we will receive it through the medium of slavery. They may hold it to our lips, steeped in the blood of our fellow-creatures ; but they cannot compel us to accept the loathsome potion. With us it rests, either to receive it and be partners in the crime, or to exonerate ourselves from guilt, by spurning from us the proffered temptation. For let us not think, that the crime rests alone with those that conduct the traffic, or the legislature by whom it is protected : if we purchase the commodity, we participate in the crime. The Slave-dealer, the Slave-holder, and the Slave-driver, are virtually the agents of the consumer, and may be considered as employed and hired by him to procure the commodity. For by holding out the temptation, he is the original cause, the first mover in the horrid process ; and every distinction is done away by the moral maxim, That whatever we do by another, we do ourselves.

If we as individuals concerned in the Slave-trade (either by procuring the Slaves—compelling them to labour—or receiving the produce) imagine that our share in the transaction is so minute, that it cannot perceptibly increase the injury ; let us recollect, that though numbers partaking of a crime may diminish the shame, they cannot diminish its turpitude. Can we suppose that an injury of enormous magnitude can take place, and the criminality be destroyed merely by the criminals becoming so numerous as to render their respective shares indistinguishable ? Were an hundred assassins to plunge their daggers into their victim, though each might plead that without his assistance the crime would have been completed, and that his poinard neither occasioned nor accelerated the murder, yet would every one of them be guilty of the crime entire. For into how many soever parts a criminal action may be divided, the crime itself rests intire and complete on every perpetrator.

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But in this case we are by no means warranted to consider our individual share in a trivial point of view. The consumption of sugar in this country is so immense, that the quantity commonly used by individuals will have an important effect. A family that uses 5l. of sugar *per week*, with the proportion of rum, will, by abstaining from the consumption 21 months, prevent the slavery or murder of one fellow-creature; eight such families in 19½ years, prevent the slavery or murder of 100, and 38,000 would totally prevent the Slave-trade, for the supply of our islands. Nay, so necessarily connected is *our* consumption of the commodity, and the misery resulting from it, that in every pound of sugar used, we may be considered as consuming two ounces of human flesh, besides the immense number of seamen destroyed by the pestiferous contagion of the Slave-ships, and the inconceivable anguish and misery that must result from parents being torn from their families, and children from their parents, villages burnt, and continual suspicion, terror, and dismay, spread through the country. A French writer justly observes, "*That he cannot look on a piece of sugar without conceiving it stained with spots of human blood*:" and Dr. Franklin very properly adds, "*that had he taken in all the consequences, he might have seen the sugar not merely spotted, but dyed in grain with blood.*" Dreadful consideration, that *our* increasing happiness and prosperity has spread desolation and misery over a country as large as all Europe! For it is an indisputable fact, that it is *British luxury* the African Slave-trade depends on for support: they have *increased*, and they would *fall* together. Our consumption of sugar is now so immense, that it nearly equals the consumption of all Europe besides; and Jamaica alone, now supplies more sugar than *all* our West-India islands did at any period prior to 1755.

To form new plantations for the supply of our increasing luxury, the wretched Africans are torn from their native land: and, extensive as is the increase of the culture, so far is it from keeping pace with our luxury, that (before the disturbances in the French islands, within these two or three years) sugars have ever sold in the British market 20 or 30, sometimes 50 *per cent.* dearer than in any other part of the world.

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Let us then imagine our immense consumption wholly, or in great part, to cease, and our sugars to be thrown on the foreign markets; would additional slaves be wanted to supply an overflowing market at a falling price? *certainly not*; the African Slave-trade, by whomsoever conducted, to supply sugar colonies by whatsoever nation possessed, must totally cease. Horror and dismay would give place to peace and civilization, thro' a coast of above three thousand miles extent, and above a thousand miles in land: for so extensive are our depredations, and so extensive are the benefits which it is in our power to confer. Nor would they cease, even here. The West-India islands, finding less demand for sugar, must appropriate less ground for the sugar cane, and leave more for provisions; the slaves would be less worked, better fed, and in a few years consist entirely of native Creoles. Or, if the planter appropriate the land to the other productions of the islands, the same beneficial effects must ensue: for Mr. Cooke tells us, "the cultivation of cotton, pimento, and coffee, is easier than sugar; the slaves look better, and increase faster;" and instead of requiring additional slaves, they will be able to increase their plantations with those already in the islands; as Governor Parry tells us, "one acre of sugar requires as much labour as three of cotton." Thus our refraining from the consumption of the sugar-cane, even for a few years, would destroy the Slave-trade to the West-India islands; bring fresh land into culture, and place the slaves in those islands in such a situation that they must rapidly increase.

The diminution of the consumption of West-India produce, would also have a powerful effect by sinking the price of the commodity; and thereby take away the temptation to import additional slaves. The effect a small variation in the supply or demand has on the price, we have recently experienced. The small interruption of the supply on the continent, by the disturbances in the French sugar islands has suddenly raised some of their markets, which were 20 or 30 *per cent.* lower than the British, much above it; and thereby occasioned an exportation from this country to supply the deficiency: and our exportation, though only amounting to a 10th of our importation, has raised our sugars 50 *per cent.* And as a fall in the price would obstruct the



the Slave-trade, and meliorate the condition of the slaves; so this rise will produce effects the most baneful. The planter, tempted by the high price to get sugar and rum to market while that high price continues, will deprive his slaves of their provision grounds, to plant them with canes; and by the energy of the whip, they will be forced to the most extreme exertions. The *murder*, or, in the technical language of the West-Indies, the *loss*, of his slaves, will be to him but a secondary consideration. The large crop and the high price will amply compensate him, and the question now is, not merely whether we shall hold out to him an inducement to purchase additional slaves; but whether we shall tempt him to murder those he already has. We can hardly doubt but that West-Indian packets have already borne the murderous dispatches, expressed in language too dreadfully explicit: we may nearly suppose the contents. — “The price of sugar and rum still continues high. You must adopt every mode to forward as large a cargo as possible. A fortunate crisis now offers itself for extricating my estate from the difficulties in which it is involved. We must avail ourselves of it; another may never occur. Consequences, tho’ disagreeable, must at the present moment be overlooked. The slave market is still open for a supply. *New-fangled humanity is no more.*” The day hardly dawns when the whip resounds through those regions of horror; nor ceases, till darkness closes the scene, which day after day is renewed. The miserable victims, destitute of every source of comfort to body or to mind, and sinking under the three endemic diseases of our islands, hunger, torture, and extreme labour, and urged to exertions they are unable to sustain, at length expire beneath the lash, which in vain endeavours to rouse them to a renewal of their labour.

After the important considerations adduced, it might be reckoned a degradation of the subject to mention the national dignity; or even *that* might induce us to counteract a powerful body of men, who are trampling under foot the dictates of humanity, and the interest of the nation: *men*, who have in 50 years received for sugar alone, above 70 millions more than it would have cost at any other market. And from Mr. Botham’s evidence it appears, that in Batavia, where labour is as high as in England, sugar,  
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equal to the best West-India, is sold at 1½d. per pound. These are the men who are endeavouring to overthrow a plan for supplying us with sugars, by means of free labour; and have the audacity to tell the British legislature, "that they cannot abolish the Slave-trade; for that if England refuse to furnish them with slaves, they will obtain a supply through other channels." And a governor of Barbadoes admonishes us, "from policy, to leave the islands to the quiet management of their own affairs." These nominal colonies have, it seems, been taught, that we have no right to controul them; that the acts of their assemblies alone are obligatory; and that those of British legislators, are binding only on those whom they represent. The right of enslaving others, they contend for as the most valuable of their privileges.

Thus it appears that the legislature is not only unwilling, but perhaps unable, to grant redress; and, therefore, it is more peculiarly incumbent on us—*To abstain from the use of sugar and rum, until our West-India planters themselves have prohibited the importation of additional slaves, and commenced as speedy and effectual a subversion of slavery in their islands, as the circumstances and situations of the slaves will admit; or till we can obtain the produce of the sugar-cane in some other mode, unconnected with slavery, and unpolluted with blood.*

For though the African Slave-trade be the most prominent feature in this mass of wickedness; yet it is but a feature; and were it abolished, the West-India slavery would still exist. Our planters would breed, instead of import slaves; and shall we suffer half a million of fellow subjects, and their posterity, to be held in slavery for ever? I say, fellow subjects, for undoubtedly every person born in the dominions of Great-Britain, is a subject, bound to obey, and intitled to the protection of the common law of England; and in opposition to which the acts of assemblies can be of no authority.

In demanding, then, liberty for the persons called slaves, in our islands, we demand no more than they are intitled to by the common law. The most eligible mode of putting them in possession of their legal and natural right, may be a question of difficulty; but it is a question that ought to be



be considered with no other view but to their happiness. <sup>princi</sup>  
 The plan to be adopted ought to be *certain* and *speedy* in its operation without any consideration of the supposed, or even *real interest*, of their oppressors; and let it be remembered, that it is in the power of a small proportion of the people of England to effect it, by refusing to receive the produce. The planters themselves would adopt it, were that the only means by which they could find a sale at the British market; nor would the legislature be then harrassed with preposterous claims for compensation; which, however unfounded in justice or reason, might be supported by influence, and enforced with clamour.

If ignorance and inattention may be pleaded as our excuse hitherto, yet that can be the case no longer. The subject has been four years before the public—its dreadful wickedness has been fully proved—every falsehood, every deception with which it has been disguised, has been completely done away—and it stands before us in all its native horrors. No longer can it be pretended, that Africa is a barbarous, uncultivated land, inhabited by a race of savages inferior to the human species. Mr. How, who was employed by government to go up the country, deposes, that the inland is every where well cultivated, abounding with rice, millet, potatoes, cotton, and indigo plantations, and that the inhabitants are quick in learning languages, and remarkably industrious, hospitable, and obliging. It appears that they possess noble and heroic minds, disdaining slavery, and frequently seeking refuge from it in the arms of death. Nor shall we again be told of the superior happiness they enjoy, under the benevolent care of the planters, when Mr. Coor has deposed, that setting slaves to work in the morning, is attended with loud peals of whipping;—and General Tottenham, “that there is no comparison between regimental flogging, which only cuts the skin, and the plantation, which cuts out the flesh,”—and Captain Hall, “that the punishments are very shocking, much more so than in men of war,”—and Captain Smith, “that at every stroke of the whip a piece of flesh is cut out,”—and Mr. Ross, “that he considers a comparison between West-India slaves and the British peasantry, as an insult to common sense.”

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case now fully lies before us; and we have to make our choice, either to join ourselves with these manufacturers of human woe, or to renounce the horrid association. If we adopt the former, let us at least have the candour to avow our conduct in its real deformity. Let us no longer affect to deplore the calamities attendant on the Slave-trade, of which *we* are the primary cause; nor let us pretend to execrate the conduct of the slave-dealer, the slave-holder, or the slave-driver; but apologize for them as our partners in iniquity, and be assured, that if we now take *our* share in the transaction, we should, were we placed in a similar situation with them, with as little compunction take *theirs*; unless we can suppose the order of nature would be so far inverted, as that we should become virtuous, in proportion as the temptation to vice increased. Nor should we then, any more than now, be destitute of subterfuges, to destroy the feelings of our minds, and the convictions of our consciences: with them we may pretend the inconsiderableness of our share in the evil, or that the crime does not necessarily attach, on our part of it: but were such excuses true, as they are evidently false, yet would they not form a defence. It is sufficient that a scene of calamity and oppression exists, and that we have it in *our* power, jointly with others, to remedy it; and it is our duty to contribute *our* share, in hopes that others will *theirs*.

We are now called on to redress evils, in comparison with which all that exists in this nation, sink beneath our notice, and the only sacrifice we are required to make, in order to effect it, is the abandoning of a luxury which habit alone can have rendered of importance. If we refuse, can we form the least pretence to a moral character? May it not be justly inferred, that those numerous displays of humanity, of which this kingdom boasts, have not their foundation in any virtuous or valuable principle, but that from custom and ostentation they derive their origin? But if our execration of the Slave-trade be any thing more than mere declamation against crimes we are not in a situation to commit, we shall, instead of being solicitous to find despicable distinctions to justify our conduct, abhor the idea of contributing, in the least degree, to such scenes of misery.

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If these be the deductions from the most obvious principles of reason, justice, and humanity ; what must be the result if we extend our views to *religious* considerations ? It will hardly be said, that we assume a religious profession to diminish the extent of our moral duties, or to weaken the force of our obligation to observe them.

We will therefore ask, if it be meant to insult the God we pretend to worship, by supplicating him to “ have mercy upon all prisoners and captives,” and to “ defend and provide for the fatherless, widows, and children, and all that are desolate and oppressed ?” But if the national religion be a mere matter of form, yet surely we may expect that the various denominations of dissenters, will think it at the least, as requisite to dissent from the national crimes, as the national religion ; unless they mean to exhibit consciences of so peculiar a texture, as to take offence at the religion of their country, while they can conform without scruple, to its most criminal practices. If indeed they are satisfied, after an impartial examination, that the traffic alluded to is fair and honest, and that the produce ought to be considered as the result of lawful commerce, it will become them to encourage it ; it will become them to reprobate this work as an attempt to slander honest men, and to injure their property by holding it out to the public, as the produce of robbery and murder. But, if the arguments be valid, will they presume to treat the subject with cool indifference, and continue a criminal practice ? May we not also hope, that the Methodists, who appear to feel forcibly their principles, will seriously consider it ? They are so numerous, as to be able of themselves to destroy that dreadful traffic, which is the sole obstacle to their ministers spreading the gospel in the extensive continent of Africa ; and, however others may affect to degrade the Negroes, they are bound to consider thousands of them as their brethren in Christ.

Hardened by habit, the mind is with difficulty accessible to the convictions of guilt. Our actions are not easily influenced by the force of moral principle, when counteracted by custom ; and the grossest violations of duty may be practised without compunction, when sanctioned by the conduct of our associates ; such situations are more peculiarly the test of our virtue, and in such situations it is more peculiarly

It is incumbent on us, to investigate our conduct with the most anxious solicitude, and guarded suspicion; and to fortify our minds with the force of moral principle, or the sanctions of religion. In proportion as we are under their influence, we shall not only refuse to do any act which tends to the injury of the unhappy Africans, but exert ourselves to the utmost, in our respective situations, to extricate them from their calamities. For the consequence of our conduct may not be limited by its immediate effect. Our example, our admonitions, our influence, may produce remote ones, of which we can form no estimate; and which, after having done our duty, must be submitted to Him who governs all things after the counsel of his own will.

F I N I S.





